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Cor. sec. 23, 27), would inevitably have alluded to purgatory had he believed in its existence; but he is totally silent on the subject. The absence of any allusion to purgatory here is almost as clear a proof that Clement did not believe in the doctrine, as if he had expressly alluded to it, to repudiate it. Moreover, there is a passage in his second epistle to the Corinthians, which, if the epistle be genuine, demonstrates that he knew nothing about purgatory—vide II. Ep. ad Cor. 8. The testimony of Ignatius is equally cogent. The following passage occurs in his epistle to the Magnesians, sec. 5.—“When our existence here is at an end,” he says, “there are two states set before us—a state of death, and a state of life—and every one shall depart to his appropriate habitation.” We ask if it can be conceived possible that the doctrine of purgatory was included in the creed of Ignatius?

#### WHAT ARE THE POINTS OF FAITH WHICH THE ROMAN CATHOLIC CHURCH REQUIRES AND WHICH ARE NOT NAMED IN THE BIBLE.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—Will some one of your Roman Catholic readers favour me with a plain, honest, and straightforward answer to the following question?

Roman Catholics are taught to believe that the BIBLE is not a sufficient rule of faith; that TRADITION is of equal authority with the Bible. It follows, of a consequence, that there are POINTS OF FAITH which, for our salvation as Christians, are necessary to be believed, and which are not contained in or taught by the Bible, but established by tradition.

The question I wish to put is—What are the POINTS OF FAITH which the Roman Catholic Church requires us, as Christians, to believe as necessary to salvation, which are not revealed in the Scriptures, but established by tradition?

To assist the inquiry, I would beg to call the Roman Catholic reader's attention to the copious references to Scriptural authority cited in the index accompanying the octavo edition of the Bible, sold by Richardson, and sanctioned by Dr. Wiseman.

I am, sir, your obedient servant,  
C. H. COLLETTE.

#### FLOWERS FOR APRIL.

THE spring is come, and we may welcome it in the language of Solomon—“So the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.”—Canticles ii. 10-13. With us the rich blossom of the peach tree, and the white flowers of the pear, the apple and the cherry tree convert our orchards, gardens, and shrubberies into groves of flowers, while the hedges are becoming white and radiant with the blossoms of the black-thorn or early sloe (*prunus spinosa*).

“Sweet April, many a thought  
Is wedded unto thee, as hearts are wed.  
Nor shall they fall, till to its autumn brought  
Life's golden fruit is shed.”

The soft refreshing showers of April and its alternating sunshine bring forth a host of primroses, violets, wild anemones, and hyacinths, spread, like a rich and gaily-variegated carpet, over our woods and meadows.

Not the least of these is the wild HYACINTH (*hyacinthus non scriptus*), with its long, blue, bell-shaped petals so gracefully curled. It is to be met with flowering under the shadows of trees, and near the flowing stream of a rivulet, which breathes its soft fragrance as it glides along in the stillness of its retreat.

“Shade loving hyacinth, thou comest again,  
And thy rich odours seek to swell the flow  
Of the lark's song, the redbreast's mirthful strain,  
And the stream's tune.”

The wild hyacinth is sometimes confounded with the harebell or bluebell of the heath-lands. The garden hyacinth (*hyacinthus orientalis*) is derived from the Levant and the Holy Land. It has become a familiar in-door acquaintance from its early flowering in water, and the variety and richness of its colours. It was an old favourite of the poets, who have given it, accordingly, a classic origin—

“Apollo, with unwitting hand,  
Whilome did slay his dearly-loved friend,  
Young Hyacinth, the pride of Spartan land,  
And then transformed him into a purple flower.”

Hence the flower has been associated with the sombre sentiment of death—

“The deep blue tincture that robed it seemed  
The gloomiest garb of sorrow,  
As if in its eye no brightness beamed,  
And it never in clearer moments dreamed  
Of a fair and calm to-morrow.”

There is no feature of the Christian revelation more distinctive than the manner in which it presents to us the King of terrors, so different from the view given of it by the superstitions of heathenism and of all other systems of false religion.

Although the Bible is very plain in its declaration that sin first entered, and then death by sin (Rom. v. 12), as its wages (Rom. v. 23), and that we all by nature had the sentence of death in ourselves (2 Cor. i. 9), we are not allowed to dwell upon the dismal topic, which is brought home

to our observation, from year to year, in our neighbourhood, our acquaintance, and in our family circle. We are rather directed to one who abolished death, and brought life and immortality to light through the Gospel (1 Tim. i. 10); and we are invited to look forward to that time when the prophecy shall be fulfilled, that he should “swallow up death in victory, and wipe away tears from all eyes.”—Isaiah xxv. 8. This time is thus spoken of by St. Paul—“We shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised, and we shall be changed. When this mortal shall put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.”—1 Cor. xv. 55. It is very remarkable how little the Church of Rome enters upon this glorious subject: her whole attention seems directed to a supposed intermediate state of purgation or punishment, of which St. Paul must assuredly have known nothing, or he would have said something.

The ANEMONE (*Fanémone*) ἀνεμών, wind-flower, also makes a permanent figure in the flora of April, both in the field and in the flower-garden. It is supposed to be named anemone or wind-flower from its quivering in every breeze, or, as some suppose, because it opens its flowers to the wind; but this latter explanation is considered apocryphal by botanists. They are all, certainly, a hardy race, growing naturally, in high and exposed situations, and blooming at an early period of the year. They freely bare their petals to the cold embrace of an ungenial east wind.

The wood anemone is better known in the woodlands of England than with us. Its simple white flowers, slightly tinged with pink, are spread in great profusion on the surface of the woods.

“Anemonies, weeping flowers!  
Dyed in winter's snow and rain:  
White the leaf-strown ground again,  
And make each wood a garden then.”

There are two other species of anemone indigenous to these islands, but not often met with—The blue mountain anemone (*anemone pulsatilla*), with dark purple leaves and silky stem, and the yellow anemone (*anemone ranunculoides*), with soft flowers, sometimes found nodding among the moss and the dry leaves under the trees.

The beautiful garden anemonies which show such varieties of colour through so many months of the year, are all natives of the east. They now dazzle the eye with their brilliant scarlet, and now please it with their soft purple and lilac tints fading into white. Foremost among them is the poppy anemone (*anemone coronaria*), white, with a red ring round its centre; and the star anemone (*anemone stellata*), and that which is commonly called the garden anemone (*anemone hortensis*), both of which are purple, with a white centre, and from these there spring all the varieties which our gardens

“With rabies flaming and with living gold”  
can boast.

Like the hyacinth, the ancients prized the anemone so highly that they attributed to it no ordinary birth. Their poets traced its origin to the time when Venus, in her grief at the death of her favourite, Adonis, mingled her tears with his blood, and thence sprung, as they said, the first anemone. It is still a very favourite flower in the east, and is highly esteemed by our florists at home, not only for its beauty and hardness, but still more from yielding to our management, so as to flower almost at any season, according as we keep the roots above ground; as, by planting them every successive month, they can be made to bloom almost throughout the year. The anemone prefers a fresh loamy bed, of a heavy nature, rather than a light soil; but with all its hardness, and like many a rustic beauty, it languishes in the town, pure air being indispensable to its health, indeed to its existence, as we have more than once lamented to find, when healthy, luxuriant plants introduced into our town garden in high hope and promise, have immediately declined and perished.

The anemone is also a natural barometer, closing its petals when the air is moist and rain at hand. It is like many other flowers, affected by the alternations of day and night, and on the approach of evening, it droops and closes up till sunrise.

“The flower enamoured of the sun,  
At his departure hangs her head and weeps,  
And shrouds her sweetness up and keeps  
Sad vigils, like a cloistered nun,  
Till his reviving ray appears,  
Waking her beauty, as he dries her tears.”

Among the Persians the anemone was supposed to possess some magic charm, and the first flower that was found in the fields, in the spring, when gathered and kept, was fancied to be a preservative against pestilence. The Christian's amulet is mentioned by David—“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord he is my refuge, and my fortress, my God, in him will I trust, surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.”—Psalm xci. 1, 2, 3.

Then there is the AURICULA (*auricula primula*), blooming side by side with the hyacinth. Its botanic name is auricula ursi, or bear's ear, from the shape of its leaves.

The richness of its flowers has associated it with the sentiment of pride.

“Arrayed in sparkling dust and velvet pride,  
Like brilliant stars arranged in splendid row,  
The proud auriculas their lustre show.”

Kindred with the auricula is the POLYANTHUS, of unnumbered dyes (*primula elatior*); it is, in fact, a variety of the wild primrose, though differing widely in its colours, and made of flowering in clusters. Its prevailing colours are red, claret colour, and lilac.

We have not space to notice the stately crown imperial, with its drooping bell-flowers, and coronal of leaves; the pretty speedwell (*veronica*), with its flowers of cerulean blue peeping through the hedges, nor the Iris “of all hues,” the symbol of eloquence among the ancients; but we would say a hasty word on the Pansy.

THE PANSY, in its native state of wildness, is the *viola tricolor*, or heart's-ease of the fields. Though variously tinted, its petals are generally of purple, yellow, and white—whence it derives its name of three-faces-under-a-hood. As we roam through the fields in spring,

“Their triple boast, the white,  
The purple, and the gold do far outvie  
The eastern monarch's garb.”

They stand out well from the mass of green, and, again, they appear among the stubble of our corn-fields in harvest, as fresh and rich as in the early days of spring. This rustic beauty is the parent stock of all the florists' splendid pansy flowers—the deep purple, the maroon, the yellow, and the white. It is one of the strongest exemplifications of the beneficial effects of proper and well-directed culture. We see this also in the lower order of animals and in mankind itself. And how strongly must not David have felt this, from his fervent and constant prayer throughout the entire of the Psalms—“Oh, teach me thy paths; teach me thy ways; teach me thy statutes; teach me thy judgments; teach me thy will; teach me good judgment;” and then, in another Psalm, he gives the other side of the picture—“Blessed is the man whom thou teachest out of thy law.”—Psalm xciv. 12. This law is to be found in the Scriptures, given by inspiration, which our Lord directed the Jews to search, and the Apostle Paul commended the Bereans for studying.

#### FARMING OPERATIONS FOR APRIL.

(From the Irish Farmers' Gazette.)

THE spring's work should now be considerably in advance, if the unusually fine seed time we have enjoyed for some time has been taken advantage of, though, from various uncontrollable causes, much may yet have to be done.

**Spring Wheat.**—It is too late now, and has been so for the last fortnight, to sow any of the usually recommended white wheats for spring sowing; but this is the proper month to sow the true April wheat (*Triticum aestivum*), which is a red or yellow bearded wheat. It may be sown in any soil usually sown with wheat, comes in early, and yields well. The grain is inclined to be coarse; but some experience in its culture and knowledge of its habit may lead to much improvement.

**Winter-sown Wheats** will require hoeing, harrowing, and rolling during the month. When strong and luxuriant, it will require eating down with sheep or mowing.

**Barley** should be sown and completed early in the month, and when sown with clovers and grasses, should be well rolled afterwards.

**Carrots and Parsnips.**—Where the intended breadth has not been sown, no time should now be lost in doing so, remembering to germinate the seeds, as directed in last month's calendar, which will give to the middle of the month to get in those valuable root crops.

**Flax** should now be sown, the land having been previously well-pulverized, and all root weeds gathered and removed. To insure a level surface and even covering, the land should be rolled before sowing. Three and a-half to four bushels of seed should be sown to the Irish acre, and well harrowed in, first up and down, and then across, with light harrows, to disperse the seed evenly. Finish with the roller, if the soil be dry enough without sticking to the roller. Clover and grass seeds are sometimes sown with the flax crop; but the flax manufacturers object to it as being injurious to the plant, but recommend substituting carrots, sowing them in drills, on the flat, which may be hoed and cleaned after pulling the flax.

**Spring Vetches.**—Sow a breadth commensurate with requirements in July and August. Sow about the beginning of the month, and again at the latter end, and mix some oats and rape with the vetches.

**Beans and Peas** will require hand-hoeing sometime during the month.

**Cabbages.**—Finish planting out the general crop of cabbages, and sow more seed to produce plants to put out in June and July.

**Potato planting** should be proceeded with with all possible despatch. Those planted in the autumn will soon be making their appearance, and if in lazy-beds should have some fresh earth cast over them from the furrows to protect them from frost, which will be fatal to the young shoots if exposed to it. If planted in drills, they should be carefully harrowed down, before coming to the surface, the drills should then be set up again with the double mould-board plough.